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# THE CHRISTIAN PILOT, AND GOSPEL MORALIST.

EDITED BY GEORGE HARRIS.

SEPTEMBER, 1850.

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MOTIVES AND MEN.

No. V.

LOVE OF MANKIND.—OBERLIN.

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IN the most eastern part of France, and immediately to the north of Switzerland, there rises a primitive range of mountains, nearly 4,000 feet above the level of the sea, bleak and bare in their character, but bordering on the fertile plains, in which stands the city of Strasburg. The north-western slope of this range contains the valley of Steinthal, formed by the shelving sides of the mountains, traversed by rapid torrents, strewn with huge masses of granite, and divided by the stream of the Breusch.

A hundred years ago this valley was the most desolate and miserable spot which imagination can conceive of. Some eighty families inhabited it, sunk in abject poverty, and feeding, like swine, principally on the wild apples, which grew, without cultivation, on the stunted trees that shot up, spite of opposition, out of its rocky soil. They were a poor, uncivilized, half-naked people, whose peculiar dialect was unintelligible even to the neighbouring peasantry. They had no roads, the few passes between the mountains which existed, were constantly broken up by torrents, or obstructed by the loosened earth which fell from the overhanging rocks. The river had no bridge, but one of stepping stones, impassable six months in every year. Though within a few miles of Strasburg, they had no communication with it, for want of roads and bridges. They planted a few potatoes,



but the produce was small for want of proper methods of cultivation ; the higher lands were stony wastes, the lower ones unwholesome marshes ; the husbandmen were destitute of the most common implements, and ignorant of their use. The habitations were mere hovels. Books were unheard of ; they professed the Protestant religion and had pastors among them, but these men were scarcely elevated in any respect above their flock, and added little or nothing to the virtue and religion, or to the prosperity and civilization of the community.

Now, on the contrary, you enter this district by a handsome and substantial bridge ; clean, comfortable houses, built of stone, and surrounded by fruit trees, contain a population of six times its former amount. An excellent high road communicates with Strasburg ; paved footpaths traverse the mountains ; well-built walls prevent the soil, so precious to the tiller of the ground, from slipping off the rocks, over which it is spread, and the whole has the aspect of a fair flower-garden, hanging on the side of the rocky mountain. The inhabitants are remarkable for their agreeable open countenances, their frank and obliging address, and no longer speak a harsh and unintelligible dialect, but good French and correct German. Their minds are stored with more knowledge than falls to the lot of most country people ; schools are provided for all the children ; a bond of good-will unites the hearts of the members of the community. Religion exercises its power over them, they are unaffectedly pious, and the spirit which prevails is pre-eminently a Christian spirit.

This wonderful change was the work of one man ; it was effected by the self-sacrificing labours, the steady philanthropy, the ardent love of mankind, which marked the character and gave success to the labours of JOHN FREDERICK OBERLIN.

This excellent man was a native of Strasburg, and, at the age of 27, entered on the office of Pastor of Waldbach, the principal village in the valley of Steinthal, the unpromising district, above described. His situation was one of exceeding difficulty, for the people were not only sunk in the lowest condition, both physical and mental, but, worse than all, they were satisfied with

their condition. They lived as their fathers had lived before them, they wanted to know no more than they knew already, and when Oberlin reproved them for their want of cleanliness and order, their carelessness and indolence, they were mightily offended with his plain speaking, and told him to preach to them about Religion, and let them manage their worldly affairs for themselves, as they had hitherto managed them, and as they were content to continue. He told them of methods by which they might improve their tillage, more convenient implements they might use, better houses they might build, warmer and stronger clothing they might manufacture; but they were resolved to abide by their old methods, and resisted every innovation as an insult to themselves, and their ancestors, and their native valley. Accustomed to decide all disputes by brute force, they determined to try this upon their pastor; and twice they laid in wait for him, once with the intention of beating him, and a second time, thinking to plunge him into one of the icy pools of their mountains. Both times his calm courage and mild remonstrances induced them to change their purpose, made them sorry for the intention they confessed, and reconciled to him the hearts of those who had been most incensed against him.

Meanwhile, the village pastor, seconded by the efforts of a wife as energetic, enlightened, and pious as himself, gradually won the love of his parishioners by his constant active benevolence. But he was not content to preach to them and minister to them. To comfort the sorrowful and rebuke the wicked, to check the thoughtless and arouse the hardened; to visit the sick, and soothe the dying, and teach the young, was his daily employment; but in addition to all this, he wished to improve their general condition, and he conceived that in order to civilize them, the first step was to bring them into contact with their more civilized neighbours. He therefore assembled his congregation, and pointed out to them that if they had a ready communication with Strasburg they could there sell their own produce, and buy tools, &c. For this purpose he advised them to build a bridge over the river, to form a passage through the rocks, and to support the road along the mountain side, by a wall a mile

and a half long. One and all declared the thing impossible. In vain he reasoned, exhorted, and besought ; not one would undertake it. At last he set to work himself, and, accompanied by one faithful servant, took the pickaxe in his hand ; and day after day, regardless of the thorns by which his hands were torn, of the rocks which fell from above and threatened to crush him, of the wintry torrents through which he had to wade, of the scorn and derision of those for whom he was labouring, he worked steadily on, and soon shame and admiration brought one or two more to labour with him, and ere long almost all the inhabitants of the village thought the thing possible, and every morning he marched out at the head of about 200 of his flock to work at their mighty undertaking ; he gave up his little property to purchase tools, he obtained assistance for the same purpose from friends in Strasburg ; the zeal of the people rose to enthusiasm, and in three years the bridge was built, the road was made, the communication with the city was complete. The effects of this were soon visible. The people of Steinthal were no longer idle ; the boys were apprenticed to various trades in the city ; the hovels gave place to good houses ; the dress became more complete and comfortable ; books were sometimes seen, and a desire to read them was excited ; civilization dawned where all had before been savage barbarism.

But all was not yet done. Oberlin wished to improve the methods of agriculture. The people resisted. "How can you, brought up in a city, know anything about agriculture ?" they said. Finding precept unavailing, he tried example. He possessed some large pieces of ground, with public footpaths running through them. In these he planted fruit trees ; he also raised in them (by improved methods of culture) good crops of potatoes. His friends, passing through his fields, were astonished to see how different they looked from their own, and asked him how he managed them, and on being shown his plans, gradually adopted them, till by proper care and culture, the products of the valley were increased twentyfold. In a similar manner he prevailed on them to improve their methods of treating their cattle, and soon, instead of a few pigs and half starved goats, they



possessed fat and profitable flocks and herds. Thus, in ten years after he first came to live among them, a neglected, barren tract, was changed into one of the most fertile and productive valleys on the continent of Europe.

He did yet more for the *mental and religious* instruction of the people. Finding the school-house in a ruinous state, and the people unwilling to rebuild it, he had it done at his own expense, though he could manage this only by means of intense self-sacrifice. He himself taught the schoolmasters. There were none capable of properly filling this office, until he trained them for it. He established infant schools. In the higher schools he often attended himself, taking care that the instruction should be sound, practical, and extensive. But his most strenuous labours were for the spiritual good of his flock. Besides his Sunday ministrations, he held meetings on week days for various purposes of religious instruction, conversation, and social intercourse. All the children were gathered together once a week, that he might instruct them in religious duties. He procured an extensive circulation of Bibles, and taught many adults to read them. In short, he was the friend, the teacher, the guide of both young and old, and merited well the affectionate title, which he commonly received from them all, that of Father.

In the performance of these duties, Oberlin lived 26 years, blest in seeing the fruit of his labours; and so completely did he entwine himself around the hearts of his flock, that when he died it seemed as though every thing would come to a stand still in their valley, and nothing could fill up the blank which was left among them by his departure.

If we wish to draw a picture of philanthropy, I know not where we could find a better than one representing Oberlin, the scholar, the man of refinement, the pastor, with the remembrance of yesterday's holy labours yet thrilling in his heart, with the thoughts of Religion and God warm in his soul, going forth with the first ray of Monday's sun to toil with the spade and pickaxe, almost alone among the rocks and streams of that mountain land, and meeting in return with little save scorn and

reproach, till his perseverance conquered all obstacles, and even softened the hard hearts of his opponents, and brought them over to help him. Other situations were open to him, where he might have received a higher salary, have been in the midst of good society, have had opportunities of study and self-improvement, have dwelt in ease and comfort, respected and honoured, and far from useless; but he preferred to remain in that bleak, inhospitable valley, to spend his life among the barbarous mountaineers, to run the risk of personal violence, to contend with prejudice, opposition, ignorance, rudeness, wickedness, to gain no fame, to seek no glory, to enjoy no ease, to acquire no riches. Every difficulty stimulated him to effort, but did not dismay him. Every danger warmed his zeal, but did not exasperate his temper. Every exertion was made with calmness, but with steady perseverance; and all for what? what feeling led him on? what motive strengthened him; what power within enabled him to bear, and do, and achieve so much? The pure, firm, disinterested love of his brethren.

But with this was united a beautiful and lively piety. He loved mankind as his brethren, because he always thought of God as the common Almighty Parent of all. He acted, not in confidence on his own strength, or reliance on his own power, but trusting that God would strengthen him, looking to his heavenly Father for support, and thus he was an example of the possibility of uniting the spirit of thoughtful devotion with the practice of active benevolence. As a proof of this, and as a most touching expression of devotion, may be mentioned the well-known hymn composed by Oberlin (Martineau, 433) commencing—

O Lord! thy heavenly grace impart,  
And fix my frail, inconstant heart;  
Henceforth my chief desire shall be,  
To dedicate myself to thee:  
To thee, my God! to thee.

This motive—the love of mankind, is one by which every one ought to be actuated. It displays itself in well-regulated, systematic, persevering efforts for the improvement of those by whom we are surrounded, their bodily, mental, and spiritual improvement. It is a very different



thing from the sort of negative virtue, which is often called good nature, which consists of a careless indifference, mingled with a dislike to witnessing pain, and a certain degree of satisfaction in having those around us happy and joyous. It is also to be distinguished from weak sentimentality which weeps over imaginary sufferings as much as for real ones, and assists the wretched only from a selfish impulse, and not in a spirit of self-sacrifice. The true philanthropist acts not from an impulse, but on principle; is stimulated by no selfish desire to have everything smooth and smiling around him, but by anxiety to have everything happy among other men; engages not in occasional efforts, but in persevering labours; can give pain when it is necessary for good purposes; can labour without seeing the fruit of his labours; looks beyond the present moment, and the immediate effect of his actions, and makes his life one scene of continuous and sustained and self-consistent exertion, for one good, and noble, and exalted end. Taking his station on an elevated point of thought, he regards the universe as God's great temple, made by him for the production of happiness. He perceives that all that is holy, and beautiful, and true, is therefore in harmony with the purposes of creative Deity; that all that refines, and elevates, and blesses, is working together with God; and he discovers with sorrow and dismay, how much there really is of an opposite character, how much grief, how much pain, how much ignorance, how much sin. But further consideration shows to him that *all this evil is not God's creation but MAN's production*; that all things would work together for the general and universal good of the human race, did man only obey God's will; that in fact it is not in consequence of God's laws, that there is misery in the world, but in consequence of these laws being broken. It is the purpose and tendency of all the workings of Deity to produce happiness; the whole book of the external world, which spreads its open volume for universal perusal, declares, with every leaf that rustles in the breeze, by every bird that warbles through the air, by every star that twinkles in the heavens, by every light laugh and joyous movement of childhood, by the sweet affections and serene heart throbbings of manhood,

by the light which gilds the hoary head of expiring old age, declares in a thousand different ways, by ten thousand different tongues, one great and universal truth, unchanging and unchangeable, that God is good, and wishes man to be happy, and that man is miserable only when he breaks the laws of God.

But the Christian is taught, that even those who have by their misconduct forfeited the natural heirloom of humanity, happiness, are not therefore lost for ever, that redemption is possible, and that it is the wise council and benignant design of God to relieve men from their errors, darkness, and wickedness, and to restore them to happiness by teaching their ignorance, by rebuking their sinfulness, by checking their self-indulgence, by arousing them to repentance ; that Jesus Christ spent his life, and gave up his life, in this cause, in these labours ; and that he leaves it to his followers to carry on the work, and to prove, by displaying love to their fellow-creatures, that they do indeed love their Father in heaven.

Then the pleasure of well-doing is united with the the duty of it, and both are hallowed by the perception that thus we carry out God's designs, follow the footsteps of our Lord, and show ourselves his disciples. Then we see in every fellow-creature, not merely a brother worm, not simply a thing of flesh and blood, not solely an inhabitant of earth, but the child of God, the denizen of heaven, but little lower than the angels ; and though he be clothed in rags, disfigured by filth, tainted with disease, though he be even infected with the deepest dye of guilt, hardened in sin. corrupted by self-indulgence, made almost bestial instead of human, by the deepest possible degradation of long-continued evil doing ; yet spite of all he is one of God's family, and therefore our brother ; spite of all he has an immortal soul, and is therefore of highest consequence in the circle of God's universe ; spite of all, he may be raised, reformed, taught, instructed, recovered, redeemed, made holy, made happy, made a man, a Christian, and an heir of eternal life. Then we turn from all the wonders, and all the beauties, and all the interest of external nature, fair and captivating as her scenes are, and find a deeper wonder, and a more attractive beauty, and a more interesting occupa-

tion in our fellow-men. Wherever there is ignorance among them, we ask what can *we* do to teach? wherever there are bad habits among them, we ask what can *we* do to reform? wherever there is vice and self-indulgence among them, we ask how can *we* wean them from the error of their ways? Every one who wishes finds something to do in the cause of human happiness; the paths are many which all point to one object; it is of no consequence which is chosen, so long as it is in the right direction. If the love of God produces the love of mankind in any human heart, that is motive enough; let each one take the post which recommends itself to his taste, which is best suited to his powers and opportunities, his station, and his means; only let him, like Oberlin, choose something and do something, do what he can to make his fellow-creatures more virtuous, more prosperous, more happy, and he is a CHRISTIAN PHILANTHROPIST.

J. W.

## THE PARABLES OF CHRIST.

### LECTURE IX.

*The Good Samaritan.*—LUKE x. 30—37

(Concluded from page 347.)

WITH the facts and circumstances previously detailed, let us now consider the principal personages presented to us on this occasion, and in this parable.

A Jew, who is a lawyer, puts to Jesus the important question; "What shall I do to inherit eternal life?" He is appealed to, in reply, in his capacity as teacher of the law. Thou art a lawyer; what does the law say? He answers, that it enjoins him to love the LORD his God with all his heart, his soul, his strength, and his mind; and his neighbour as himself. He states this himself, and fully admits it. He is not only to love God, but his *neighbour*; and his neighbour as *himself*. He is assured by Jesus that his answer is right; and that by keeping these commandments, he will live; that is, he will inherit eternal life. But he wishes to know expressly who is his neighbour? His own firm conviction is, that only a Jew can be his neighbour. How



great then is his surprise, when Jesus presents before him, in this character, a *Samaritan*! Yes, one of that despised and hated nation, is to be regarded by him as his *neighbour*. Oh, how humiliating to the proud and lofty spirit of a Jew, and especially a Jewish Lawyer, is such an idea! But so striking is the illustration of Jesus, and so convincing his argument, that this Jewish man of the law is obliged to admit it with his own lips; and then, he has not another word to say; he is struck with mute silence. He came to Jesus to tempt, to try, to banter him; to laugh and sneer at him. But he retires discomfited, humbled, and abashed. He is himself a Jew. He applies to Jesus as a Jew. The unfortunate traveller, who fell among the thieves, who was stripped of his raiment, and wounded, and left half dead, is a Jew. And the Priest and the Levite, who look at the sufferer, and pass by with hard unfeeling hearts, to leave him writhing in his agonies, are Jews. But he who has compassion on the poor unfortunate victim of plunder and violence, he who pities him the moment he sees him, and hastens to him, and binds up his wounds, pouring in oil and wine, "medical articles much used in the East," and set him on his own beast, and brings him to an inn, and takes care of him; he who does all this, is a *Samaritan*! He remains with him all night, to watch with him, to attend on him, to minister to him whatever may give him relief, and tend to restore him to health and strength. When he leaves him on the morrow, he still provides for him in his absence. Out of his little stock, (as he would not have much money about him, travelling on so dangerous a road,) he leaves with the Inn-keeper, for his use, two pence, *two Denarii*, about *fifteen-pence* of our present money, a sum perhaps of ten times more value then than it is now, and "which would go far to procure comforts for the wounded man." And he enjoins the host to take care of him, promising, on his return, to defray every expence he might incur, in promoting the recovery of his patient. He who does all this, says Jesus, is a *Samaritan*; while two Jews, of the Priestly Order, neglect to do it, and evince, at the same time, the most lamentable want of common humanity! And then follows the searching and start-

ling question ; "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" There was only one answer that could be given. And the Lawyer said to Jesus, "He that shewed mercy on him." This was the only reply that he could have made. But what a revulsion of feeling must it have produced in the Jewish breast ! It must have occasioned a pang of severe mental conflict ; and it must have left behind it painful humiliating thoughts ; but thoughts, however, which might lead to good, by serious reflection on the ever-to-be-remembered, and interesting occurrence. The lawyer is led imperceptibly, but irresistibly, to approve of the conduct of the Samaritan ; and, having himself pronounced that approbation, he could not resist the concluding admonition of Jesus, "Go, and do thou likewise." He must have admitted its reasonableness, as well as have felt its force. It pointed out to him the path of duty, with the consent of his own unbiassed judgment, and the spontaneous feelings of his heart. He would, therefore, in all probability, retire under a deep sense of the power of Jesus, as a religious instructor ; and he would perhaps never in the future encounter him in any way whatever ; but especially, in the very culpable way of levity, of banter, and jesting, on so grave and important a question, as "What shall I do to inherit eternal life?" May we not hope that he might receive good ; and that, from a scoffer, he might become a true and devoted disciple of Jesus Christ ? It is, however, difficult to conceive, how any one could have been more completely vanquished, or could have experienced a more thorough or sudden revolution of sentiment.

And hence we see how perfect Jesus was as a religious teacher. Truly might it be said of him, that "Never man spake like this man." See the self-possession, the calm dignity, the sweet and even gentleness, the clearness and quickness of conception, the beauty of sentiment, and the force of language, which he displayed on this occasion. All, too, was spontaneous, from a sudden event, the occurrence of the moment. No man, surely, can withhold his admiration and love.

And no man, I should imagine, can fail to be con-

vinced, as to what is his duty ; or to perceive that that duty reflects honour on him as a rational creature, distinguished alike by intellectual faculties, and social and sympathetic affections. It is not the purport of the question of the lawyer, "Shall I *love* my neighbour?" or "Shall I love my neighbour as *myself*?" This is admitted to be his duty, and its whole obligation is felt and acknowledged. But he wishes to have clearly pointed out to him who *is* his neighbour? And what does Jesus teach him, but that every individual of the human race is to be considered as his neighbour, regardless of national and party distinctions, faith in certain doctrines, or profession of certain opinions? Man, a stranger or a friend, a countryman or a foreigner, in all climates, and in all grades and classes of mankind, in all situations, and under all circumstances, is the neighbour of man. The robbed and wounded Jew, and the merciful and compassionate Samaritan, were of two different nations, two different parties, and two different systems of religion. Yet they were neighbours; and as such, their kind offices were due to each other, when circumstances called for the exercise of such feelings and obligations. No difference of opinion, however great, or however important, is to be any bar or impediment in such cases; but everything is to be subordinate to the manifestation of benevolence, and the promotion of the happiness of mankind. The Samaritan is not to consider that the sufferer is a Jew, or the Jew a Samaritan; but they are to lend a helping hand to each other, and sympathize with each other, as neighbours; and as such, in all the transactions of life, they are to bear each other's burdens, and love each other as themselves.

What a lesson does Jesus Christ address here to bigots! What a duty of benevolence does he inculcate upon all mankind!

In all the various relations of life in which we can do good to our fellow-creatures, let us remember *The Good Samaritan*; and as he exemplifies to us the spirit of benevolence and love to our neighbour, let us remember the admonition of Jesus, "Go, and do thou likewise."

We should remember also, that Jesus here teaches us, that *love* is the way to salvation. For the question here



put to him is, how to inherit eternal life? And he says, that love to God, and love to man, is that way. For he says emphatically, in reference to those two commandments, "this do, and thou shalt live."

Thus, the great lesson taught in the parable, has an eternal sanction annexed to it; for its spirit is the felicity of heaven, and its reward is eternal life.

#### ACTS XXIV., 14.

"AFTER THE MANNER WHICH THEY CALL HERESY, SO WORSHIP I THE  
GOD OF MY FATHERS."

WHAT means the State Church by a "Heretic?"  
One who renounces her, and her dark creeds,  
Full of strange mysteries, too deep for thought  
Ever to dive into; who tears away  
The bandage from his eyes, and dares to read  
The written precepts of his gracious Lord,  
Trusting the reason that his God has given  
Enables him to comprehend their meaning;  
And that the Glad News which Christ taught the poor,  
The humble, unlearned, Palestinian Jew,  
Is still as easy to be understood  
By loving, teachable, and humble hearts,  
As when the gathering crowds surrounded Him,  
And listened, breathless, to those stirring words,  
Which taught God's kingdom was in hearts made pure  
By reverence to God, and love to man.

Whom would Paul call a "Heretic?" The man  
Who calls himself a Christian, but obeys  
Some only of the precepts of his Master;  
Who comforts but his own soul by his prayers;  
Who makes his creed the standard for his fellows;  
Whose faith is that *his* faith alone is right;  
Whose hope is that he is heaven's favourite;  
Whose charity saves those that *think like him*;  
Who limits God's benevolence by his own.

Yet not by man, frail man, shall men be judged,  
 Nor his construction of God's holy Word;  
 But by that Word itself, by each pure precept.  
 Each gracious word, which he who came to seek,  
 To save the wanderers and lost, to heal  
 The wounded, to bind up the broken heart,  
 Sin's captives from their bondage to set free,  
 And to mankind, weary with serving idols,  
 To preach the welcome year of jubilee,  
 When all might turn once more with worship due,  
 To God, the great Jehovah; God, their Father.

This is the Book, which at the great assize  
 Shall be the Law, by which mankind are tried.  
 How deep, how earnest should our study be  
 To fix its precepts firmly on our hearts.

With our own eyes read we this precious Book.  
 With humble love and reverence thank we God.  
 Our kindest Father, for this precious gift;  
 Thank we our Master Jesus, God's own Christ,  
 Who died to seal the Truth he lived to teach.

*Northiam.*

JANE ASHBY.

## CHURCH OF ENGLANDISM.

No. IX.

IS A CREATURE OF THE STATE.

AMONG the Jewish sects existing in the time of our Lord was one called the *Herodians*, whose objects and aims, indeed, were rather political than religious. They were the peculiar adherents of one of the Herods, who being appointed to the throne of Judea by the power of Rome, was literally a vassal of the Roman Emperor, and whose chief endeavour was to advance as far as possible, and to consolidate, the Roman power and influence in Judea. His partisans, therefore, seem, like himself, to have lost all feelings of true patriotism, and to have preferred a foreign rule to the independence of their native land. They were consequently (as indeed they deserved to be) extremely obnoxious to the popular party, to

those who lamented that their beautiful and holy soil was in bondage to the idolator, and who hoped that some favourable conjuncture might yet arrive wherein they could cast off the yoke, and assume once more the attitude of a free people. It was some of these *Romanized* Jews who were once instigated (Matt. xxii. 20) to put to Jesus, in public and in presence of the multitude, the ensnaring question, "Is it lawful to give tribute to Cæsar, or uot?" The keenest ingenuity, united with the deepest malice, could hardly have invented a query so difficult to answer, without damaging, in the person or popularity of the Prophet, the religion he came to deliver. If he replied in the *negative*, he at once exposed himself to the designs of the foreign faction, who would then have had good and sufficient grounds for accusing him of treason; and either an untimely death or a lengthened imprisonment, was, of course, to be avoided if possible, until he had completely "finished the work which the Father had given him to do." If, on the other hand, he replied in the *affirmative*, he directly alienated the affections of the great body of the people, who clung to the desire and expectation of one day regaining their liberties, and would thus have effectually closed the door of their hearts against the reception of the "glad tidings" he was so anxious to bestow upon them. In this dilemma, Jesus evinced the most consummate judgment and prudence. He asked for a *denarius*, a Roman coin then circulating throughout Judea, and, on its being produced, demanded of his interrogators "whose image and superscription" were stamped upon it? They answered "Cæsar's;" thus admitting that they had allowed themselves to be enslaved, that they had not, as a people, sufficient virtue to cast off the yoke, and that their country was at that moment actually a Roman province. Having thus educed their own admission, that they were really the subjects of the Emperor, he exhorts them to yield him all due civil obedience, but takes care to qualify his advice, by adding that in religious matters they should obey God only:—"Render unto Cæsar the things that are Cæsar's; but unto God the things that are God's."

The boundaries of our allegiance to the Chief Magistrate are here plainly laid down. In all matters con-



ducive to the well-being of the Commonwealth, ready and cheerful and active submission to the laws, is the first business of every citizen. Whatever duties are imposed upon us by the Government are to be willingly performed ; whatever necessary taxes are called for are to be willingly paid ; whatever sacrifices of our individual rights are demanded for the general good are to be willingly endured ; and we are always to labour for the maintenance of peace, order, and harmony. These are general rules, but they admit of some qualifications. For instance, we are by no means certain that any one portion of the community has any well-founded claim to legislate for the remainder, unless their remainder has formally delegated to it such powers ; so whether we shall or shall not be loyal to a despotic, or even to an oligarchical government, depends entirely on the consideration, whether yielding or resisting, just at that particular time, be most productive of advantage to the entire nation, in that and in succeeding ages. Again, when laws are enacted, even by those whom we have constituted our law-makers, which are opposed to the natural rules of right and wrong written on the conscience, no such decrees are to be deemed obligatory. We may not absolutely *resist* them, and in many cases it is better we should not ; but we should withhold our observance of them, and quietly and peacefully submit to whatever penalty we have thereby incurred. The case of *Oaths*, will, perhaps, best illustrate our meaning. If any reader of this paper understands Jesus to have spoken literally when he said, "But I say unto you, swear not at all ;" and his evidence be demanded in a court of justice, what is his duty ? To attend to the bidding of conscience above all things else ; to refuse to be sworn ; and to yield calmly to whatever punishment, either of fine or incarceration, the law may inflict ; comforting himself the while with the blessed reflection, that he is suffering for righteousness sake !

Still less are we called upon to obey the Magistrate, when he forsakes his proper and only legitimate province, of protecting our persons, our properties, and our liberties, and attempts to legislate for us in our *Religious* concerns. The ideas we hold of the Creator, of his

metaphysical nature, and his moral character; the ideas we hold of the contents of the various Revelations He has at sundry times bestowed upon us; the ideas we hold of the kind of worship he requires, and of the form in which it is to be rendered, and of the times at which it is to be offered up; the ideas we hold of the Divine Providence, whether it ever manifests itself in national judgments, and whether its course can ever be altered by fastings and humiliations; the ideas we hold of Christ's person, and office, and teachings, and requirements; the ideas we hold of the officers and rule (if any) which he has appointed in his Church; in fact, *all* that can be fairly included under the name RELIGION; with all such matters, neither Monarch nor Parliament has any right to interfere. No power, the greatest, the wisest, and the best, can be permitted to stand between a man's conscience and his God, and to direct or modify an intercourse so holy, that the least touch of human authority instantly profanes it. If at any time Kings and Legislators presume to dictate or to enjoin in these matters of the soul, their conduct should be regarded as most tyrannical and intolerable; and should not only be disobeyed, but resisted to the last, at whatever sacrifice, of goods, personal freedom, disfranchisement, exile, or even death itself. Nay, even if the things enjoined, as to times and modes of worship, are in themselves *indifferent*, yet the mere fact of their being appointed by the State completely changes their character. Non-obedience is still our duty; for if we obey, we tacitly admit the right of Government to impose, and so are faithless to our highest convictions, that the things of God are never to be rendered to Cæsar.

These are among the fundamental principles of Protestant Dissent; and, accordingly, even if we admitted the correctness of the doctrines of the Establishment; and the propriety of its Ceremonies; and the charitable and rational character of its creeds; and that all things in its Articles and Common Prayer were "agreeable to the word of God;" and that its form of Government was Apostolical; we should still scruple to enter its fold, simply because all that it was, and is, and does, it was, and is, and does, by the express command of the Civil Power.

Its mere title, "the Church BY LAW Established," shows both its origin and its present condition. Early in the reign of Henry VIII., the Church in this kingdom was the Roman Catholic one, believing in, or practising, among other things, purgatory, prayer for the dead, auricular confession, the celibacy of the clergy, invocation of saints and angels, transubstantiation, penance, absolution, and many similar *et ceteras*. The great majority of the laity required no change, the clergy, almost to a man, were opposed to all change; yet the King, and Privy Council, and Parliament, *forced* the nation to abjure all these ideas and customs, and to adopt others at irreconcilable variance with them. After a time came Mary, the daughter of Henry and Catharine of Arragon, who, with the same assistance of her Council and Parliament, overthrew all the peculiar doctrines and ceremonies of the *Semi-Protestantism* her father had established, and re-introduced the Popery he had discarded. When she ceased to reign, Elizabeth, the daughter of Henry and Anna Boleyn, once more, (but still with the assistance of her Council and Parliament,) changed the national religion from Popery to Protestantism; and found the clergy to be possessed of consciences so accommodating, that out of 9,400 persons in the kingdom who held benefices, all but fifteen Bishops, twelve Archdeacons, fifteen Heads of Colleges, fifty Canons, and eighty Parochial Priests, in a word, that out of 9,400, all but 172 gave up their principles, at the word of command, rather than lose their preferments. Thus, Protestant Episcopacy prevailed in the land throughout her reign, and the reign of James I. and Charles I. At length it was in turn abolished by the Republicans, and first, Presbyterianism, and, afterwards, Independency, bore sway during the period of the Commonwealth. Soon after the Restoration, Charles II. and *his* Council and Parliament, passed the memorable "Act of Uniformity," by which Episcopacy was again restored, and the use of the Book of Common Prayer, much as it now stands, enforced throughout the length and breadth of the land; when two thousand noble-minded men, thence called Nonconformists, and ordained by God to be the ancestors of the present race of Dissenters, gave up their



livings, and voluntarily embraced poverty and suffering, rather than change their faith and worship at the bidding of the State. This very succinct account of the origin of our present Established Church, shows how completely and undeniably it is the offspring, nay, the *creation* of the Civil Power.

This fact, if there be any one disposed to question or dispute it, is proved beyond all possibility of equivocation or denial, by the wording of the various Acts of Parliament, by which the Church was called into a legal and national existence. In the Act of 26 Henry VIII., cap. 1, it is expressly stated—"The King, his heirs, and successors, shall be taken and reputed the only *Supreme Head on earth of the Church of England*; and shall have full power, from time to time, to *visit, reform, correct, and amend*, all such *errors, heresies, and enormities, whatsoever* they be, which, by any manner of spiritual authority or jurisdiction, might, or lawfully may be, reformed, ordered, corrected, or amended, any usage, or thing or things to the contrary, notwithstanding." Here the King is declared not only to be "the Supreme Head of the Church," but to have the power, without consulting any of the Bishops, or minor Clergy, to make any alterations he pleases, either in doctrine or in discipline; nor were the claims asserted by his successors, or rather conferred upon them by the Lords and Commons, by one hair's-breadth less full and complete. In the Act of 1, Edward VI., it is emphatically affirmed—"All authority of jurisdiction, *spiritual and temporal*, is derived from the King's Majesty, as *Supreme Head of the Churches* of England and Ireland." Edward was a mere child at the time, being but ten years of age when he came to the throne, yet to such a boy was committed the power of making or un-making Bishops and Arch-Bishops, controlling convocations, altering Creeds and Prayers, and decreeing Rites and Ceremonies, for full-aged and full-grown men and women, and learned Divines! Yet such are some of the absurdities and impieties, which the bare theory of a State Church necessarily involves. It is not to be supposed that Elizabeth, who had not a little of the arbitrary spirit of her father in her composition, would suffer the

Supremacy to be at all shorn of its privileges, when it came into her hands; and, accordingly, the first Act passed by Parliament in her reign, affirms, that "All spiritual and ecclesiastical power and jurisdiction shall be for ever united to the Imperial Crown of this realm;" and gives her power to reform "all *errors, heresies, schisms*;" in fact, not only to alter the discipline, but to change the doctrines of the Church, as she might think fit.

R. E. B. M.

A WITNESS FOR CHRISTIAN TRUTH,  
IN THE FANE AND IN THE FAMILY, ON THE ALTAR AND  
THE HEARTH.

*A Sunday Evening Domestic Reading.*

THAT "Epie in Stone," the Gothic Cathedral, has a voice for Christ and Christianity. It is seen by no one scarcely without a religious impression; it is felt by many to be a most striking exponent of religious sentiment; indeed, a beautiful, a grand and most significant hieroglyphic of religious writing and language, thought and feeling. "The Greek art," observes Coleridge, "is beautiful; when I enter a Greek Church, my eye is charmed, and my soul elated; I feel exalted and proud that I am a man; but the Gothic is sublime. On entering a Cathedral, I am filled with devotion and awe, I am lost to the actualities that surround me, and my whole being expands into the Infinite: earth and air, and nature and art, all swell up into Eternity, and the only sensible impression left is, that I am nothing." Mr. Ayliffe Pool says; "A Gothic Cathedral does, as it were, and scarce by a metaphor, praise God. It is not merely a place wherein, but with which, the Church worships the Almighty. Its vast and complete unity, its simple melody, and its full and intricate harmony, is a noble hymn of praise continually ascending to the Most High, and carrying up with it the chorus of accordant hearts." "The *Spirit* is the Builder of its own Dwelling," says Michelet, boldly; but, in this instance, not extravagantly. "These and many other passages,"

observes a reviewing critic, "all proclaim a feeling in the writers of much more than they appear to apprehend," while viewing the divine enchantment of the mysterious Minster. "Gothic Architecture, as we must still call it," says Mr. Howitt, "for want of a better name, is, in fact, the *Poetry* of Architecture. Every great and perfect Cathedral is a great and perfect Religious Epic. Its storied windows, each of which

"Shoots down a stained and shadowy stream of light,"

are so many Cantos of the loftiest poetry of the Christian Faith, the gracious triumph of the Saviour, or of quaint traditional narrative; every Statue in its niche is an historic Episode; every exquisitely wrought canopy, every heaven-seeking turret, every fair pendant is a beautiful simile, presenting to the admiring eye the loveliest revelations of the Maker's work in nature.'

———"Here's every charm that brings devotion aid:  
On high, in Sculptur'd and inlign'd design  
*His* deeds and death; and he the "Word," in fine,  
Unseen, yet present to etherial sight,  
Broods o'er the whole, and consecrates the rite."

(Moile.)

As peculiar to Christian Countries, and an exponent of Christian power and influence, this "Poetry of Architecture," the Cathedral, the Minster or Abbey, is truly beheld as a monument of Religious impulse and aspiration; and perhaps it is scarcely too much to say that there is an evolving of character, of spirit and sentiment in the magical structure, and obviously, a beautiful accordance and response, to some harmonies and lovely forms of the natural world, which force on the rapt gazer the thought, that the *Christian Mind* only could have conceived and executed the wondrous, beauteous pile. But however justified the devout, admiring believer in such a conclusion; however delighted in contemplating the "long drawn aisle, and fretted roof;" the "storied window," and the graceful shaft; and despite the record of all their perversion and abuse; however interested to associate the grace and glory of Divine Revelation, and the visions of Christian faith, with the scene of beauty and grandeur around him, as being in harmony together,

and springing the one out of the other, it is not *here*, but in a scene greatly contrasted, where the most forcible and affecting Christian convictions and sentiments come home to his heart, and rest in sweetest and most efficient issues there.

The readers of this may all, probably, have pondered over the historic page of the Christian story ; and, with deep feelings of truth and admiration, may have contemplated the conflicts and triumphs of their religion over the powers of the world ; they may have viewed with great interest the noble monuments still standing of religious impulse and power, even in a barbarous age ; they may have reflected on the present state of Christendom, the intimate and inseparable mingling of their religion with the policy, laws and institutions of the Christian Nations ; with the habits, manners, opinions and sentiments of Christian men ; they may perceive the argument for Christianity to be strong and decisive from all this ; but this is not all ; there is another scene of character and life familiar to your readers, retired and unobtrusive, whence issues still stronger evidence for the divinity of the Gospel, the Grace and Truth which came by Jesus Christ. And possessing now our religion in *peace*, "sitting (in peaceful security) under our own vine and our own figtree," and "none making us afraid," in our homes, and at our hearths, it is deeply interesting, and both instructive and affecting to read *there* the records of Christian heroism, virtue and martyrdom ; to learn by unquestioned history what Christian Apostles, Confessors, Martyrs, and Missionaries have done for the cause of God and his Christ ; how, by their Christian faith and virtue, they "overcame the world ;" made it powerless over their own souls, and triumphed over the policy, and the power, the craft, and the cunning, the wit and the wisdom of the world's great ones and masters. We feel that the triumph was like the Cause, noble and divine ; that there was verily divinity in the work which Providence committed to the hands of those weak and humble agents ; whose ministry, nevertheless, brought the mighty ones of the earth to bow to the sceptre of Jesus ; whose preaching moved the people to cast away their idols, and turn to the One



true God. It is also impressive and convincing to view the present aspect of Christian Countries, presenting so many grand and beauteous monuments of the power of Christian credence, and, also, of the triumphs of humanity, and signs of the spirit of Brotherhood springing from the Christian fount, in all the benevolent institutions around us : and need I hesitate to add, the pure, the noble, and beautiful inspirations of Art and Literature, whether those of the Painter or the Poet, which have issued from the same sacred source ; which are so characteristically distinct from works of Genius, *not* Christian ; a source of impulse and inspiration, which seems to have awakened and evolved in the human mind, a region of thought and sentiment, of contemplation and feeling, so superior in purity, sublimity and beauty, to any other faith ; and to have more essentially operated than all other causes, for the civilization and refinement, the virtue and happiness of man.

But, much as this order of Christian evidence should and must affect the reflecting man's mind and heart, it is not all nor the best source whence to draw "increase of our Christian faith," and greater love of Christian truth. From the outward visible signs of religion, men are now turning their view more to its inward spirit and life ; many are looking with suspicion and distrust indeed on its *Externals* of garb, form, ceremony and show ; and are asking, is this the whole of Christianity, or its best portion ? The strengthened and sharpened intellects of men are looking keenly below the surface of things, and peering shrewdly behind plausible phases of good, for a real spirit and power of religious and moral life. Conscious of a greater development, and a wider range of their rational nature, their sense is quickened to the nature of their moral being and their spiritual life ; and feeling still the common heart of humanity in their breasts, with all its capacity for good and ill, and its present wants and wishes, they demand to know unquestionably what they are to believe, to hope, to trust and love ; that they may work out the purpose of their present being, and carry forward the training for their future destiny. The Christian man, not dazzled by the

intellectual brightness around him, looks through it and beneath it, grieved to behold still so much moral disorder and degradation under the fair and flattering surface; seeing everywhere man's heart still letting escape its fierce passions to injure and destroy, or itself grieving over abused or wounded affections; seeing his fellow-men, despite reason, philosophy, science, sinning much and suffering more; and, though on the face of civilized life he beholds so much that is plausible and pleasing, knowing too well the discordant materials of Communities, and the moral ravages and misery so rife in the interior, from clashing interests, from fierce competition, and passionate strife; the Christian man, while he sorrows at the sight of this, is more deeply sensible to the relation of his Religion to such scenes of social life; that the remedy of such evils is not within the province of intellectual power and rule, but, that it must be by the faith and spirit of that religion, whose great Author, as once he bid the winds and waves "be still," so has he declared to man a doctrine, a faith and a spiritual power, alone able to still the stormy rebel passions of his heart. And, with a view to the most impressive and convincing manifestation of Christian truth and power, the believer invites his fellow-men to contemplate a scene wherein Christian influences are most real, efficient and affecting; namely, in *Private Domestic Life*.

Little reason is required to show that it should be so. The *real* man is the *home* man. From home, he is too often in disguise, more or less artificial, and alien to himself, a state not auspicious for Christian influence. But it is most important to remark the relation of home, his private and domestic life to his *moral* state, his spiritual life, his virtue and peace. Let your readers go to his family circle, and mingle with a domestic group where the religion of the Gospel is a reality, a spirit and a power; and, with the contemplation of the purest and happiest influences of that Gospel Grace, let them connect their impression of the origin and character of the Christian Faith; and, as unquestionable voucher of its truth, they behold it here inseparably mingled with the elemental instincts and affections of human nature; with man's dearest interests, brightest hopes, noblest

desires, and purest virtue. There can be no question that a true religion will lie closest to the *heart* of man ; will concern most those affections and passions of his soul, those primary and powerful instincts of his nature which have most to do with the realities of his earthly life ; which colour its aspect and character ; which originate the will and way of man ; and which lie at the root of his propensities and habits, his mental and moral qualities, his outward acts and conduct. To this heart in man, his "bosom's lord," Christianity comes with a beauty and grandeur of truth, and a spirit of love and power best perceived and felt in home scenes, and seasons of retirement and privacy. That such scenes and seasons may be viewed as propitious to human virtue and happiness, for their auspicious development and culture, will be questioned by few ; and it is *here* that we must look for the recognition and reception of the Christian faith, and the seat of its purest and happiest effects. Great and important as the fact is, that Christianity in former ages, and also as it does now, worked powerfully on public opinion and sentiment, and ever mingled, in differing degree, with the minds and consciences of men ; still, we turn from this to a view more defined and decisive of Christian influence, and in brief observe, that, in the home and at the hearth of an amiable and happy Christian family, is an Altar and a Sacrifice, an aspect and an influence, a spirit and a garb, a power and a peace of Religion above all other ordinary manifestations ; more affectingly instructive and convincing of its reality and blessedness. I doubt not many of your readers have felt the charm of Dr. Watts's hymn, in which, with an almost child like simplicity, yet great beauty, he describes the union and happiness of the Christian family :—

"Lo, what a pleasing sight  
Are brethren that agree!  
How blest are all whose hearts unite  
In bonds of Christian Piety."

And, if it be felt in the family of Christian believers that the Saviour's image is the appropriate and all-affecting guardian presiding there, it is the blessed result of their domestic Christian life, that the Gospel of Jesus

is fitted to mingle with all the elements and economy of that life ; to its concord and union ; to the virtue, peace, and happiness of home, direct and intimate, so touching and important, that its high pretensions to heavenly origin, and a *divinity* of Wisdom and Grace, are urged irresistibly upon the head and heart. That God made men to “dwell in families,” and designed the Gospel to consecrate the union, seem one truth ; the understanding bows to the teaching in reverent submission and abeyance, and the affections resign themselves to its spirit of goodness and gentleness with a gush of love and gratitude.

It is but naming the happy discovery and experience of many a Christian family, how appropriate and how efficient has been found the application of Gospel spirit and truth to the various characteristics and vicissitudes of domestic life, of the Altar of sacrifice at the domestic shrine. It is an altar not “to the unknown God,” nor to any monster Deity, but to a *Parent* God ; the “God and Father of Jesus Christ.” “Pious orgies, pious prayers,” offered by the paternal head of the house, as the worship of the Father in heaven, from such a sacrifice at such a shrine, rising on the incense of pure, earnest, and affectionate minds, we may imagine the beauty and blessedness of all its accordant influence and power in home scenes ; that in the devout character and habits of piety, *there* will be seen the “Beauty of Holiness,” the peace and happiness of Christian faith and virtue. There also will be contemplated and recognized Jesus, as the Brother and the Friend. What he was to the affectionate family at Bethany, narrated by the Evangelist with so exquisite a beauty, will be a subject of frequent and sweet reflection ; and its harmony with a Christian domestic scene will be suggestive of impressive truth as well as amiable and good feeling. How touching and influential, also, will be the frequent recollection of the scene of the Cross and the expiring Saviour :—his dying injunction to the beloved disciple, “Behold thy Mother ;” and to the afflicted Mary, “Behold thy Son ;” how solemn, how sacred, how sweet the *sanction* we feel is thus given to the domestic tie ! And in connection with that scene of Calvary, the “wondrous



cross" and its auspices, well may the parent and child feel their affecting relation and its duties, as involving infinitely more than mere earthly and temporal aims and ends.

I might be tempted to dwell, in connection with our subject, on the probable character, traits, and influences of domestic life in the heathen world, whether observed at Athens or Rome ; but, of the best happiness or auspicious tendencies of home life in either of those wondrous cities, we cannot judge favourably. In the heathen world, in its palmy state of intellectual light and refinement, the very names of certain moral properties and virtues, the best guardians of man's hearth and home, were unknown. Under the most favourable view of the religion of Athens or Rome, it is little more than an amusing play of imagination that we can conceive as resulting from its materials and practical economy ; it seems all but monstrous to associate moral and spiritual attributes and influences with its objects and forms ; or to imagine any pure, holy, or peaceful power as presiding, by the inspirations of that religion, over the home of man. To suggest the idea of a spirit and sentiment most strongly contrasted with the best that could spring from heathen mythology, I need but once more place the family group before your readers, and, in connection with it, use the terms Christian piety, Christian virtue, Christian affection. In contemplating the scenes of domestic life, in reflecting on the powerful instincts and native affections which form its relations and bonds ; in the only just view of its peace, its virtue, and happiness ; in the view of the Divine care and Providence which is all but forced upon us, specifically in connection with family life and the altar ; of worship and piety suggested by it ; in the view also of its duties and trials, and the all-important economy of youthful training by judicious discipline and instruction ; in reflecting on the pure and high aspirations that spring up in the soul in connection with the tender and endearing sentiments and feelings, which, in the domestic circle, grow up to a clinging strength and engrossing power, not enduring the thought of disruption and final separation by death ; in all these and many other affecting thoughts suggested by the view of man's

hearth and home ; it might seem impossible, with the knowledge of Christianity, for the mind to separate itself from the spirit and truth of the religion of the Saviour ; that religion and character of its Founder rush to the thoughts of our souls as the appropriate and express guardian and sanction, friend and councillor of the scene. To bring the faith and hope, the purity and tenderness of that religion into the domestic circle ; to see it amalgamating with the affections, duties, and endearments of that circle ; we feel that the most affecting scene of human peace and virtue, the most auspicious *reality* of earthly life has a divine guardianship and security ; that a *type* then exists below of a celestial blessedness ; and, that the earthly family is training, ripening, and perfecting to become a heavenly one.

London.

W. M.

#### YOUTH AND AGE.

UPON a flower-decked bank, beside  
 A shaded, sauntering, silvery stream,  
 Young Edwin sat at eventide,  
 Enraptured with a waking dream.

He heard the talk of flowers and trees,  
 And words that passed 'twixt bank and brook,  
 And tales that rang 'mong birds and bees,  
 And fairies chatting in each nook.

He saw bright spirits thread the wood,  
 And angels gambol in the air,  
 And children, lovely, happy, good,  
 Sport through the fields of cloudland fair.

He felt the touch of unseen things ;  
 They breathed upon his cheek and brow ;  
 Then bore him upward on their wings,  
 As cherubs bear a virgin's vow.

Again returned he to that place,  
 With manly thought and feeling fired ;  
 His head was grey, and grave his face ;  
 Experience had his soul inspired.

*Old* Edwin sat him down beside  
 The shaded, sauntering, silvery stream,  
 Recalling there, at eventide,  
 The forms of many a waking dream.

Those came and compassed him around,  
 As swarming bees their queen enclose ;  
 Each with a sting, if urged to wound,  
 Each with a fount whence honey flows.

He sipped the sweets, and shunn'd the sting,  
 And gladsome vigour filled his veins ;  
 He heard new mirth through valleys ring,  
 New music float across the plains.

He saw a sacred glory gush  
 From out the earth, and fill the air ;  
 A heavenly halo crown each bush—  
 A sign of God's own presence there.

He felt the touch of unseen things ;  
 They breathed upon his inmost mind ;  
 His woes betook them to their wings,  
 But left the peaceful dove behind.

He gazed, and mused, and listened still,  
 For still new scenes and sounds arose,  
 All heightening, blending, quickening, till  
 Their missioned purpose they disclose.

Thus they reveal that when old age,  
 With heart devout, drinks in again  
 Its boyhood-bliss by wisdom's guage,  
 To swell its hope and soothe its pain,

Then beauty, glory, joy, and song  
 Awake to life the slumbering sod,  
 Whilst they in one inspired throng,  
 Proclaim this man shall see his God.

*Chorley, October, 1848.*

H. CLARKE.

#### THE DISCOURSES ON LIFE.

[We take from the "*Christian Register*," Boston, United States, of August 3, the following extracts from a Volume to be issued in the subsequent week. The Discourses are by the Rev. Henry Giles. We are truly happy thus again to meet an individual with whom, in former years, we have passed so many instructive and pleasurable hours. We rejoice to hear of his success as a Lecturer in the United States, and sure we are that such words of wisdom, power, and beauty as these extracts contain, cannot fail to do good to all who listen to their utterance, and embody in their practice, the principles and feelings they delineate.—EDITOR.]

WHAT a sacred thing in its completeness is an hour of human life, containing, as it seems, the elements of all other life. Mere sensation is grateful, and to feel being even in *that*, is a privilege. To breathe the air, to look upon the light, to hear the voice of nature in her countless tones, to rest upon her fragrant lap, and to be conscious of a beating pulse, this, low as it seems, is not unworthy of desire. But when existence is glorified with the perception of beauty, with the sentiment of grandeur, with the radiance of fancy, with the graces of culture; when it is cheered by the warmth of friendship, by the sweetness of affection, by the associations of memory, by all that stirs within a kindred and a loving humanity; when it is sanctified, moreover, by the sacred convictions of Religion, it is of worth unutterable.

\* \* \* \* \*

When Moses came down from the mountain, it was not by words the people knew that he had been with God, but by the glory which rested on his face. And so it is with all that live purely, and that live greatly. The brightness that comes with them from retirement,



shows that they have been near to Heaven. And persons may have their faces towards Heaven, and their hearts too, and yet not be always thinking of it. That with which we have deepest sympathy is not for ever present to our thoughts, and much less excitingly present. Extreme agitation robs us of that peace out of which there comes forth strength, strength clad in the glorious panoply of God.

\* \* \* \* \*

A word heard in childhood, a kind or cruel look felt in youth, a tune, a picture, a prospect, a short visit, an accident, a casual acquaintance, a book, ay, the page of a book, something, it may be, that observer's eye had never seen, something, that sunk ineradicably into memory, and never passed the lips, these, and a thousand like, may be the chief constituents of many an impulse that begins a destiny. We behold the streams of individual life as they bubble out upon the surface, but we do not see the fountains whence they spring; we observe the fruit, sweet or bitter, which hangs upon the branches, but the roots are concealed from which it grows.

\* \* \* \* \*

"O Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon!" There is no Gibeon in life, upon which we can rest for a moment, the morning, or the noontide; there is no Ajalon in age, whereon we can force the moonlight to repose beyond its appointed hour. We cannot rekindle the morning beams of childhood; we cannot recall the noontide glory of youth; we cannot bring back the perfect day of maturity; we cannot fix the evening rays of age, in the shadowy horizon; but we can cherish that goodness which is the sweetness of childhood, the joy of youth, the strength of maturity, the honour of old age, and the bliss of saints.

\* \* \* \* \*

Mortality and tears efface disagreements. Behold the visitation of general disease! The feuds that disturbed a city are hushed; the spites and vanities that separated neighbours are heard no more; the insults which seemed unpardonable are turned into puerile trifles; the adversaries that shunned each other in silent pride, address each other with sympathy and concern; a universal

pardon takes place,<sup>3</sup> in the humility of universal suffering. And yet, my brethren, the common lot of pain and death though less violently, is quite as certainly proclaimed through every hour, and on every tomb. We are all as united in this awful destiny, as if Death met us on the roar of the waters, or in the mortality of the plague ; as surely are we all passing to one bourne, in our straggling isolations, as if we went together in bands of ten thousand each. Silently, affliction is in the shadows of life ; without noise is death pacing the chambers of the merry world ; without any visible consternation, humanity is swept from the surface of the earth. Why should we then wrangle ? Why rather should we not aid each other ? Why should not our solemn duties, and our hastening end, render us so united, that personal contention would be impossible, in a general sympathy, quickened by the breath of a forbearing and pitying charity.

\* \* \* \* \*

To walk over this goodly earth, through the changing path of threescore years and ten ; to take no note of time but by the almanac ; not to mark the seasons except by the profit or the loss they bring : to think of days and nights as mere alternations of toil and sleep ; to discern in the river only its adaptation for factories ; to associate the ocean only with facilities of traffic ; to care not for the solemn revolutions of the earth through its circle in the stars ; to have no eye for the infinity of sight, no hearing for the endless succession of sounds that vary ever as the earth rolls on ; to be blind, and deaf, and callous, to all but the hardest uses of creation, is to leave out of conscious being whatever gives the universe its most vital reality.

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There are wonders of God upon the earth in yet unbroken loneliness ; things which the eye hath not seen, nor the ear heard, lavished in the very profusion of unbounded power, in the exhaustless abundance and wealth of omnipotence. There are floods of sunshine flung over the broad sweep of untrodden deserts ; gorgeous foliage and eternal bloom clothing the wilderness of virgin woods. There are rivers that wander over voiceless regions ;

there are beautiful but unnoted shores, washed only by the ocean wave, cheered only by the music of the storm. There are spots of Paradise, lovely in their solitude, which the day-beams and the moonlight alone look upon. There are unprofaned cataracts, by which Nature in her deep retreats hymns for ever her anthems of lonely praise. And so it is with the good man's soul ; it has glory in its secret places ; it has joy in its hidden depths ; it has light where no man intrudes ; it has peace which passeth understanding and passeth utterance ; it has majesty and bliss where only its own thought with the Spirit of its God reposes.

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WORK-A-DAY HYMNS.

No. X.

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THE very first hand that I would shake  
 In all my native land,  
 Though rough and horny be its grasp,  
 It is the Peasant's hand :  
 For he breaks the glebe, and he sows the seed,  
 And he fights without slack or dread,  
 With the frost and snow, and the seasons four,  
 And he wins our daily bread.

The very next hand that I would shake,  
 It is the Sailor's hand :  
 For he ploughs the wave, and right fearlessly  
 He passes from strand to strand.  
 The rock he braves, and the lingering wreck,  
 And the cannibal's horrid guile ;  
 And he interchanges in every clime,  
 Earth's fruits and the fruits of toil.

The very next hand that I would shake,  
 With feelings pure as warm,  
 'Tis the faithful and loving Mother's hand,  
 She gives life its power and charm :

With infancy girt, she shapes the mind,  
 And the rising race she rears ;  
 And her bright pure thoughts, and her prayer of faith,  
 Are the stay of our following years.

The very next hand that I would shake  
 'Tis the hand that wields the Pen ;  
 For the sword and the sceptre fear its power,  
 More than hosts of armed men.  
 The creed-bound priest, and the final lord,  
 And error, and want, and pain,  
 Shall vanish before its heavenly light,  
 And MIND shall assert its reign.

*Leicester.*

JOSEPH DARE.

#### REVIEW.

*Illustrations of the Divine in Christianity* ; a Series of Discourses exhibiting views of the Truth, Spirit, and practical value of the Gospel. By the Rev. J. R. Beard, D.D. pp. 305. London, Simpkin, Marshall, & Co.

WE have read this Volume of Discourses, being the first of "The Library of Christian Literature" projected by Dr. Beard, with no ordinary degree of pleasure and satisfaction. We cordially commend the volume to the careful consideration of men of all parties, alike those who receive, and those who doubt or disbelieve the historical records of Christianity. Differing on other points, there can be but one opinion, that these Discourses are the production of a judicious, honest, able, learned, and energetic man. Well suited are they to the age in which we live, and calculated to be of important service to the cause of our common Christianity. It is such men as Dr. Beard, devoted to Biblical studies, reverential in their pursuit of divine truth, and viewing the history of the world from the grave, and solemn, yet hopeful point of view of Christianity, who reflect credit on our denomination, and whom we more and more require to establish our faith in the hearts of men, and to



link us in holy union with the enlightened and the good of every religious communion. We rejoice to have, in this generation, as well as in past times, and concomitant with the existence and spread of our theology, men whose enlightened and powerful advocacy of Christian truth, repels the idea of its inherent opposition to the truth of the Gospel; more particularly we rejoice in this, when the labours of such men are earnestly needed, and tend, as we believe, to the permanent consolidation, and universal reception of our faith. We know and rejoice, that in this age of scepticism, or of a merely traditional reception of Christianity, there are so many ministers amongst us who enter their pulpits from Sabbath to Sabbath with a profound conviction of the divinity of Christianity, and of the need of Christianity, identified with our Christian Unitarianism, in every condition of the individual life of man, and through all future time, to meet the crying necessities, and the deepest longings of our nature, and to regenerate and reform the world. We rejoice, too, that amidst the pressure of material interests, and the changes which every hour occur in the opinions of men on the highest subjects of thought and reflection, our Unitarian Christianity, where not embraced merely from an evanescent perception of its reasonableness, or its freshness and beauty, yet soon passing away from the mind which it transiently pleases or illumines, but from a humble but earnest desire to make our principles part of ourselves, and to practise them in all the paths of human life, is proved to be imperishably divine. We rejoice that there are numerous individuals amongst us whose faith being founded on a rock, the divine mission of the Saviour, believing and following him as the Way, the Truth, and the Life, and educating through the various discipline of this world, a truly living and divine faith, remain imperishable evidences of the truth of Christianity, and shew that while the world by wisdom cannot find out God, or the way of peace and duty, the childlike reception of Christianity is calculated to give stability to the character, and purity to the life of man, whilst a melancholy and visionary Pantheism, making profane use of the forms and the language of our faith, is opposed alike to human virtue,

and true progress, is dishonest in its position, and laughs to scorn the deep seated piety of man. For ourselves, we think there is no other course to pursue, than each individual amongst us to strengthen the ties which unite him to Christ, to feel more than we do the spiritual affinities which bind us to each other, as part of the same household of faith, in holy love, and earnest service, and by living out, to know the energy, the worth, and divinity of our faith. It is a vain and a gross delusion, to trust to any thing but an historical, yet ever present, and living, and divine Christianity; to commit the world's progress, and virtue, entirely to the changing and delusive influence of human speculation or intuition; or to cease to struggle for the maintenance and promotion of our peculiar views, by keeping up our chapels, and strengthening the hands of our Ministers, and encouraging them to propagate our views, by showing in ourselves that we value our principles, and believe them to be divine. We have yet fully to apprehend what our views require us to perform. We do not sufficiently appreciate the nature and devotedness of Christian discipleship, that Christianity calls upon men, in every age, to take up the cross of Christ and follow him, and never can forego the labours and sacrifices of an ardent discipleship; that it establishes a divine government over our actions, and absorbs the whole field of our life. That it demands of us, alike to use the means of improvement, the Bible, the Sabbath, the Sanctuary of God, to perform the most onerous duties, to make, if required, the most painful sacrifices, and, finally, to reap the highest rewards of our faith.

These remarks have been called forth, in connection with our position as a Christian denomination, by the volume of discourses before us, and, although not perhaps logically deducible therefrom, may not be profitless or unacceptable, as the subjects alluded to should excite our earnest and repeated attention. These Discourses are not confined to the elucidation of the divine in Judaism and Christianity, but likewise trace the working of God's providence in nature, and in the history of the world; they develope the harmony existing between nature and Christianity, and show the falsity of the principle, which,

while unattracted by the light which radiates from Christianity over the whole of God's works, maintains that Deism is the only ministering servant of the God of nature, and with the jealous sectarianism of professional science, attempts to shut out even a free and noble development of Christianity from the profound and reverential study of the works of God ; or the equally narrow principle, on the other hand, which forcibly severs what God hath indissolubly joined together, to minister by their blended teachings, to the perfection of man's nature, and its preparation for an entirely spiritual existence. One pleasing feature in these Discourses, is, that, while eloquent and glowing in themselves, they give us not merely scattered and partial glimpses, but exhibit in one comprehensive view, the worth, glory, and divinity of the Christian faith. No true Christian can rise from the perusal of them, without thanking God for a religion so truly divine, so invigorating to the intellect, and warming to the heart; our only true consolation amidst the sorrows of existence, and our confidence and stay in the hour of death, a religion with whose dominion over the hearts of men, is connected every hope we entertain of the progress, elevation, freedom, virtue, and redemption of humanity.

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*An Address delivered in the Cemetery at Newbury, on occasion of the interment of the Rev. William Wilson. By Edmund Kell, M.A. pp. 16. London, E. T. Whitfield; Newport, Isle of Wight, Gubbins; Newbury, J. Blackett.*

THIS is the faithful, affectionate tribute of Christian friendship to honoured Christian worth and excellence. The Rev. William Wilson, to whose "varied talent," "extensive knowledge," "mature experience," "genuine simplicity of manners," "deep piety," and "expanded benevolence," it bears cordial testimony, was born at the commencement of this century, "received his Academical Education at Manchester New College, York, commenced his Ministry at Crewkerne in 1821, settled at Hampstead in 1823, removed to Newbury in 1829, where he died, after a lingering illness of nine months,

aged 50, in the full faith and hope of the Gospel." A more appropriate service, in all its aspects, than this by Mr. Kell, could not have been conducted. It must have fallen with soothing power on the hearts of those most nearly connected with the departed; to the audience who gathered round that first opened grave, it read lessons of Christian principle, consolation, hope, purpose, devotedness to duty, and preparation for the endless future, of hallowed and persuasive power and usefulness. Mr. Wilson had been untiring in his exertions to form the Cemetery at Newbury, and he was the first to be buried within its precincts. Mr. Kell remarks:—

"It is a singular coincidence, which cannot but strike every inhabitant of this town, that the honoured individual whose intelligence and public spirit, more than that of any other person, assisted to establish this Cemetery, should be the first to be interred beneath its sod, consecrating, as it were, by the catholicity of his spirit and the sweet memory of his virtues, the hallowed precincts within which he rests, a pure and humble and loving spirit still alluring us to press forward to the realms of bliss."

To all, of every age, this circumstance, as well as many sudden calls to depart in the midst of unexecuted plans, which are constantly occurring, impressively teach the importance and duty of faithful, energetic, persevering effort to do the things which are in our hearts in behalf of improvement, goodness, freedom, truth, Christianity and God.

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*Many Folds in One.* By the Rev. J. H. Thom. pp. 28. London, E. T. Whitfield.

THIS discourse, delivered at the Twenty-fifth anniversary of the British and Foreign Unitarian Association, produced a powerful impression when preached, and that impression will be deepened on its perusal. It depicts "the peculiar aspects of the Gospel, which find no representation except in Unitarian Christianity," a personal God, and that God the universal Father, the living Christ, filial trust in the one, practical conformity to the life and spirit of the other. That divine spirit of love, which embraces within its regards human-kind.



however divergent by doctrine or condition, is a peculiarity of our faith in Christ, a peculiarity which will prove of power to win souls to his blessed freedom and benevolence.

“We stand among the Sects with a spirit that would embrace them all: we ask them to cleave to spiritual Realities of trust, life, aspiration, and affection—and, not indeed to abandon Theory, for that is impossible, but to keep their Theories mainly for their own satisfaction, for such reconciliation of their whole nature, of *their* Faith and their Reason, as to themselves they may be able to afford. At the same time we have a Christian Theology, as all thinking men must have, for a divine law constrains us to seek inward unity: and, moreover, Christian faithfulness compels us to offer this Theology to the world, not as essential to individual Salvation, but as the only basis on which Christ’s Prospect of a Universal Church can ever be fulfilled—as the only Theory of Christianity that saves Christians from the necessity of excommunicating others who claim to be as earnest Christians as themselves. We indeed, through our sympathy with their Christian life and affections, can embrace those whose Theory it is that they are saved only by Creed, or only by Sacrament, but they cannot embrace us; by their first principles they are compelled to be Schismatics, and so we offer our Theology to the warring sects, in order that indispensable conditions for the fulfilment of Christ’s delightful vision of Spiritual Union may come into existence, of one Fold and one Shepherd for us all.”

“In the personal relation of each man to Christ as the perfection of his nature, and through Christ to God, alone can be found any centre of Unity for the whole Christian World. All other ground of Union shifts with the flying shadows of thought. Intellectual agreement is impossible. Into no one fold whose fences are Articles can we all be gathered. Even those who tell us of the beauty and safety of such a fold, and would compel us to come in, are disputing among themselves as to what, and where, the defining boundaries are. But may we not all be one in cleaving to that Father of which our Saviour is the human Image—heirs of God, and joint heirs with Christ? Listen to Christ’s means of Unity: “The glory Thou hast given me, I have given them, that they may be one as we are.” And what glory did God confer on Christ, that through him all men might share in it? Was it not the sense of Sonship? that we should all come consciously to draw our spiritual Life direct from God, as our Father, and our Limit? We are to be loving students of Christ’s inspiration, that each of us, according to the measure of the gift of God, may himself be a sharer in it. The Lord becomes our Mediator, the conductor of God’s Spirit to us, when that principle in our Nature which is capable of divine impressions, is thrilled and exalted by the fulness of its Life in him. Then has each of us a privilege to say, “Flesh and Blood have not revealed it unto us, but the Spirit of our Father.” Attraction

tion to Himself, through the likeness of his Christ, is what Paul calls the Energy of God for the Salvation of Men."

Very striking is Mr. Thom's exposition of the Trinitarian theology, as in flagrant antagonism to one main purpose of the mission of Christ to the world.

"To give *personality* to God was the first end of his mission. No man before, and no Trinitarian now, ever conceived how all the moral qualities of Deity, all sanctity and all grace, all the goodness of Love, and all the severity of Holiness, could flow out of the same spirit, and, without limiting or impeding one another, dwell together in the living unity of *one person*. We gain little by God ceasing to be an abstraction of Law or Power, if Revelation does not enable us to give conceivable Personality to his moral qualities. Now this is just what the ordinary Theology forbids us to do. It gives us no one Person who is perfect. It *distributes* spiritual perfections, divides the Godhead, and impersonates the contrasted Attributes in different Beings. And in so doing it has abandoned as impracticable the great Problem of all true Religion, spiritual Fulness and Perfection manifested in the indivisible personality of one Character. It has a God all composed of unapproachable Holiness, unable of Himself to come into any remedial or benignant relations with human sinfulness, or even with human penitence; and a God all composed of forgiving Mercy, who can by the emphasis of his own acts alter the relations of Humanity towards the Holiness of the former, who, within his *personal* being, has no resources to make Pardon possible; and a God all composed of spiritual Energy, who, not enshrined in his own essence, can now come forth in living operation upon the souls of those whom the redeeming God has brought within the conditions of Forgiveness:—three Persons in one God, but no one Person within whose single Being the attributes are harmonized, in whose single character active Love, Holiness, and the spiritual Energy that communicates Life, unite and blend together in every feeling and manifestation, and cannot even in thought be separated without injuring the full perfection of God. This is the worst aspect of the tri-personal Theology. So far it ceases to be a Religion for Man; for it solves the great spiritual difficulty, as far as it solves it at all, only by means which human nature does not supply. How can men be expected to reconcile in their single selves those contrasted qualities, Love, Holiness, and Energy, the several aspects of goodness, the compassion of the Heart, and the austerity of the Soul, which God himself could not reduce into active harmony without the resource of three persons in his nature? And thus not only is the image of all perfections dwelling in our mind taken away, but one of the most imperfect of our human tendencies is directly encouraged, the unchastened delight we take in prominent features of character, in striking manifestations of unmodified attributes."

As striking the portraiture of the true and living character of Christ as in opposition to popular misrepresentations of his nature, person, spirit, and life. That portraiture we should gladly copy, but we must restrain our wishes, and ask our readers to possess themselves of the Discourse itself, that it may be read and considered in its entirety. The Infidelity generated by ignorance and popular distortions of Christ and Christianity, is sketched with master hand. We must quote it:—

“There are in the midst of us two orders of diffused Infidelity; the one in the Toiling class, from the utter spiritual ignorance that accompanies Physical debasement, the extinction of the higher instincts, when multitudes live apart from the moral experiences of Goodness, Beauty, Purity, Order, Love, fair and blessed Life, which make the grounds of positive knowledge from which Faith ascends to God, and feels the stirrings of immortal affections and desires: the other—the Unbelief that arises in all classes when Reason and Aspiration outgrow the notions of professional Divines, or when a sharpened worldly Intelligence gets out of sympathy with a Religion that never was of individual origin, nor had an individual growth, and gradual divergence of the inner Thought from the outer worship and profession, makes a long continuance in spiritual feebleness and dishonesty. In never happens in other Departments, that when men discover their notions to be weak and wrong, they pass through a stage of contempt and infidelity before they take up with juster views. It is the natural growth of these better views that at once discloses and removes the errors. It is far otherwise in Religion. Men do not discover their imperfections here by any legitimate process. They discover them only when enlightened from other quarters, they suddenly begin to nauseate what does not harmonize with the general tone and healthiness of their minds; and so errors are displaced, not by positive religious Truths, but because to an improved general Intelligence, they have become painfully repellent and distasteful. Why else have we that most melancholy, but most instructive exhibition, so often repeated in these days, of clergymen of the Church of England, passing at one bound from the complicated creed and ritual of the Establishment, to total Infidelity—suddenly discovering that they can no longer preach its doctrinal Articles, or administer its sacerdotal forms, and then setting themselves to write down Christianity itself, avenging themselves in natural reaction upon that Power, in whose name and under whose yoke, their Conscience and their Self-Respect had suffered such grievous wounds?”

“How is it possible for Unbelief not to be generated in this country, when the Teaching of the prevalent Religion is not

ruled by Truth and Growth, but by precedent, and when to the practically exercised mind of the toiling man, thirsting for Reality, for the support and nourishment of his soul in a world where his spiritual enemies are all too real, she has nothing to offer, but, on the one side, mystical metaphysics, on the other, sacerdotal pretences, with an unsettled controversy between the two, as to which of them possesses the divine magic, against which the gates of Hell shall not prevail?"

"We surely have a Christianity to stay such Infidelity—a Christianity which cannot come into conflict with Reason or Growth, nor disgust and mock the strong natures who are seeking real supports, for it offers no shadows of speculation, and no priestly charms, but the personal God, and the living Christ, and asks for filial Trust and practical conformity—a Christianity which is the development and perfection of man's spiritual tendencies, which aims at educating, not at *altering*, as if in itself incurably bad, the nature which God has given us, which comes to fulfil the Law that is in our Nature, and the Prophets that are in our own souls."

Mr. Thom points out what he conceives to have been the shortcomings of our denomination in relation to our duty to Christian truth and righteousness, freedom and love. Doubtless there is truth in his remarks. There has been apathy, indifference, intellectual pride, disregard of the masses on the part of but too many. Yet notwithstanding. Labourers there have been, there are, who have worked on patiently, perseveringly, and whose labours have been blessed with comparatively large measure of success. No divorce should there be between logic and persuasiveness; the doctrine and the life should illustrate, enforce, and exemplify principle and practice, truth and goodness. There should be no waiting for mightier agencies than those already existing; the humblest may do something. Each individual to his work, and that right heartily, in the reverence and love of God, in accordance of will and purpose with Christ, in fraternal regard to humanity, in earnestness for his own soul's health, and these may prove as true forerunners of the Lord, as though their raiment were Camel's hair, and their Prophet utterance were of divine authority, "Reform ye, reform ye, for the Kingdom of Heaven is at hand."

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## REGISTER; RELIGIOUS AND PHILANTHROPIC.

SEPTEMBER 1, 1850.

UNITARIAN CHRISTIAN MISSIONS.—It will no doubt be interesting to the friends of Christian truth, to learn that the Missionary labours in connection with the North of England Unitarian Christian Association, are prosecuting with earnestness and vigour. The following is a brief outline of the Missionary tour in which Mr. Harris has recently engaged:—Leaving Newcastle on Thursday, July 25, his first visit was to *Haydon Bridge*, in the valley of the Tyne, to a respected individual, an intelligent Farmer, whose religious inquiries had resulted in his avowal of Christian Unitarianism as Scriptural truth. Confined to bed by lingering illness, his faith is of power to sustain, console, and bless; religious reading and conversation his solace and delight. July 26, Mr. H. preached in the Assembly Rooms, *Alston*, Cumberland. The weather was exceedingly unfavourable to the gathering of an audience, and an additional obstacle was presented by the anniversary of an Independent Society being held on the same day. Nevertheless a considerable number of persons attended, and listened with evident interest to the first annunciation of Unitarian Christianity that had been given in this locality. Tracts were distributed and received with eagerness. Sunday, July 28, Mr. H. preached morning and evening at the Broadgates Chapel, *Barnard Castle*. The building, of which the portion appropriated to Public Worship forms a part, being recently offered for sale, has been purchased by the Congregation. They have fitted it up with great neatness, and in every respect it will prove advantageous to the maintenance of Christian truth. The prospects of the Society have brightened considerably. The Chapel was filled at both services. The next evening, July 29, Mr. H. delivered a lecture at the Mechanics' Institute, in connection with the Temperance Reformation. There was a large audience; a Wesleyan local preacher presided, the thanks of the meeting were voted to Mr. H. on the motion of the Rev. R. G. Mason, Baptist Minister, and an energetic and indefatigable labourer in the Temperance cause, and seconded by the Primitive Methodist Minister. Prejudices cannot fail of being loosened, at least, by intercourses like these. July 30, Mr. H. preached in the Lecture Room, *Darlington*, to a large and attentive audience. Tracts were given away, and much pleasing and instructive converse held with valued and inquiring friends.



Passing to an engagement out of the District of the North of England Association, August 1, Mr. H. preached at *Park Lane*, near Wigan, Lancashire. The venerable Chapel, built probably in 1695, was filled, many friends from Wigan, Hindley, Upholland, &c., attending. Sunday, August 4, was the festival of the Sunday Schools supported by the Unitarian Congregation at *Padiham*. This congregation, the founders of which originally came out from Wesleyan Methodism, is of most interesting character, a living proof of the perfect adaptation of Unitarian Christianity to the wants of the masses of the people. It has been ministered to from its origin by earnest and devoted men, engaged in handloom weaving, or other manual labour. Twenty-six years had passed away since Mr. H. last visited a Society he had in times past assisted in building up. Improvement was visible on every side, in the town, the chapel, the cottage home, coupled with the old simplicity of manners and the like earnestness in religion. The children educating in the Schools, 300, assembled with their Teachers in the Chapel on Sunday morning, and in accordance with the custom of the place on the anniversary, walked round the town with the officiating Minister of the day. Returning to the Chapel, which was well filled by addition of parents and friends, a brief religious service was conducted by Mr. H., and an address given to the various classes of auditors. The children were then dismissed, each receiving a bun. In the Afternoon and Evening, notwithstanding the rain which then fell, the Chapel was crowded, friends gathering from Blackburn, Bolton, Rawtenstall, Newchurch, Burnley, Wheatley-lane, Clitheroe, Accrington, Sabden, Harwood, Lower House, Highham, &c. The appearance of the chapel, crowded as it was, was most animating, the singing excellent, the collections £27. 9s. 8d. Monday evening, August 5, to as large an audience, Mr. H. again preached. Tuesday, August 6, Mr. H. was at *New church, Rossendale*, another of those congregations gathered from Methodism. A large audience attended the chapel in the evening. Here, and at the other places in the district, his venerable friend, Mr. John Ashworth, the narrator of the rise and progress of the Unitarian doctrine in these Societies, preaches. In this district, there is earnest desire expressed for the employment of a Unitarian Missionary. Plenty of work is there waiting to be done, many the Societies that might be collected, earnest the longings for a free, enlightened, benevolent faith, such as Unitarianism.

rian Christianity alone presents. To the *Manchester Village Missionary Society* this labour of duty and love is commended. It cannot be but that if a comprehensive plan were devised, it would meet with ready support. It should instantly be devised, and zealously carried into execution. The harvest waits the reapers.

Friday evening, August 9, Mr. Harris preached at *Malton* Yorkshire; the chapel was largely attended. Sunday, August 11, the religious services in the Flowergate Chapel, *Whitby*, morning and evening, were conducted by Mr. H. The attendance was very cheering. Tracts were distributed. August 12, there was an Evening service at *Welburn*, one of the places, in which, in conjunction with Malton, the Rev. M. C. Frankland statedly officiates. This congregation originated by the efforts of Mr. Mason, one of the York Baptists, and built up by the labours of the Students at Manchester College, York, in bygone years, consists also almost entirely of workpeople. Friends from Malton, Slingsby, Barton, Hutton, &c., were present on this occasion, and the neat little building was filled, Mr. H. preaching. Tuesday, August 13, the engagements of this Missionary tour closed with a Tea party in the Mechanics' Institute, *Malton*. Mr. Harris presided. About 115 persons sat down to tea, increased afterwards to 150. Addresses were delivered by the chairman, the Revds. M. C. Frankland, and J. Shannon of Hull, Messrs. D. Smith, Ash, Kingston of Malton, and Rowntree of Welburn. Prayer introduced and closed the proceedings of as happy and instructive an evening as could well be passed; several new subscribers were added to the Association, and religious earnestness and Christian hope and rejoicing animated the whole assembly.

The good effects produced by such circuits of service as that now detailed, do not admit of question. Encouraged and practised should they be throughout the length and breadth of our denomination. Refreshing are they both to people and preacher. Our Ministers should be invited to similar week day exercises whenever they go abroad; our Congregations should be stirred up to seek for and attend them. They would prove mutually beneficial, impart and cherish religious warmth and vitality, expose error, diffuse truth, build up goodness.

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OBITUARY.—1848, April 15th, at the Colomberie, St. Helier's, Jersey, Captain Edwards. A long period has elapsed since the death of the subject of this memoir. The delay has arisen from the hope of obtaining certain manuscripts written by the deceased, containing his thoughts on the theology of the age, and the changes which his mind underwent in his thirst for correct Scriptural knowledge. These manuscripts were placed in the possession of parties adverse to his religious opinions, and though promised time after time to the writer of this notice, there is now no reasonable hope of obtaining them. The only materials for giving a brief sketch of the intellectual and religious character of the deceased, are recollections and impressions of frequent interviews and conversations.

Captain Edwards was early trained to the military profession, and was present at many of the sanguinary conflicts which took place during the long Continental war; his presence at the tremendous slaughter of Waterloo, and the sight of the dreadful scene which presented itself the day after the battle, when duty compelled him to gallop over the bleeding carcasses of the thousands that were strewed over the field, made a deep impression on his mind, and inclined him to serious thought on the evil effects of war, and its inconsistency with Christianity. When referring to this scene, he invariably breathed the voice of Christian hope for the fulfilment of the prophecy, "they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

On his return from Waterloo, his regiment was ordered to Canterbury, and on entering the city barracks, his horse stumbled, fell, and threw him. He came with violence on the sheath of his sword, and injured his spine, which crippled him for life. He sold out, and retired to the beautiful island of Jersey, to spend the remainder of his days in quiet. To a mind highly educated, and well informed on almost all subjects, he brought an unusual fluency of speech, which gave a peculiar charm and freshness to his conversation, and attracted and secured to him a large circle of friends. His attention was now for the first

time directed to Religious inquiry. He had been brought up to the Episcopal Church, and had been taught to revere its forms and doctrines. There were many things, however, in the Book of Common Prayer, which offended his judgment and feelings, and, at times, excited sceptical thoughts on religion generally. He at length resolved to leave the commandments of men, and to imitate the noble of Berea, by searching the Scriptures daily, whether those things were so. Finding no such doctrines there as he read in the Church Liturgy, he abandoned it, inscribing on its blank leaf, "This book is not in accordance with Scripture, but is at variance with its faith and spirit." His whole time was now devoted to the study of the Scriptures, which excited the attention of his friends, one of whom inquired what religious opinions he entertained? When he declared his dissent to the Creeds of the Church, and intimated his doubts respecting the Trinity, stating that Christ and his Apostles knew nothing about it, as they directed all their prayers to the One God the Father. He then quoted various passages in proof of his assertion. His friend observed, "Why, Edwards, you seem to be a confirmed Unitarian!" "Unitarian!" he rejoined, "Is there such a sect? Do you know any thing about them?" His friend mentioned Captain (now Admiral), Gifford, as a very intelligent and respectable member of that body. He desired to be introduced to him, an introduction which he always spoke of with gratitude, as it enabled him to acquire a correct knowledge of Unitarian principles of Christianity, and brought him into frequent intercourse with its Ministers, many of whom who had the pleasure of his society, can recall with delight his chaste and beautiful expressions on the Divine Unity and benevolence. Conversing one morning with the writer of this notice, he said, "I find not the slightest reference to a Trinity in the Scriptures, nor indeed to any of those dogmas which I have heard from orthodox pulpits. I am delighted with the rational and simple teachings of the Sacred Volume, and feel ashamed of myself that I neglected them so long. I always took for granted that the Prayer Book contained nothing contrary to the Scriptures; but I now find my mistake, and I reproach myself for not examining the matter personally, which, as a responsible creature, I ought to have done."

The settlement of the present Minister was a source of much gratification to him. Though unable to attend public worship, owing to his bodily infirmities, he took a lively and earnest interest in the progress of the infant Church, and was always ready to defend its views, and to rebuke the calumnies which were raised against it. His bodily sufferings were at times very great, but it was delightful to observe his submissive spirit, breathing in humble resignation, "Not as I will, but as Thou wilt." An evident failure of strength indicated the nearness of his departing hour, and excited the strong sympathy of his friends. His Partner, who was faithfully and devotedly



attached to him, expressed her apprehensions, which had been confirmed by his medical attendant. On observing her weeping, he said "Grieve not, for I am in the hands of an all-faithful, all-merciful Creator!" Some of his orthodox friends expressed their fears for his soul's safety; one Lady, more earnest than wise, worked so successfully on the feelings of Mrs. E., assuring her that there could be no salvation for Unitarians, as to induce her to send for an Episcopal Clergyman to converse with her dying husband. On his arrival, it was announced to the poor sufferer that a certain Minister wished to see him. He inquired, "What is the object of his visit?" On being told, he immediately, but respectfully, declined his visit, stating that he had a strong attachment to the Rev. Mr. Taplin, the Unitarian Minister, whose views harmonized with his own, and whose instructions and consolations were all sufficient for his wants. His friend and Pastor attended him daily, in reading the Scriptures and in prayer, which seemed to strengthen and console his departing spirit. At length his summons came, and he breathed his last in faith, hope, and peace. Having, some time before, expressed his desire to his friend Mr. Taplin, to conduct the funeral service, application was made by his Executor, Capt. Roberts, to the Ecclesiastical Authorities for permission. The Dean being absent from the Island, his "*locum tenens*," the Rev. Mr. Godfrey, hesitated, and declined giving a reply. All denominations are permitted to inter their own dead in the New Cemetery, but as this was the first application made for a Unitarian service, the grant became questionable. Another application was made by some influential friends of the deceased, and with success. The favour, however, was accompanied with a direct message to Mr. Taplin, that it would not be permitted again; that if he, Mr. Godfrey, were Dean, he would not permit a Unitarian to enter the ground.\* This obstacle being overcome, Mr. Taplin conducted the service, by delivering an address at the house, which made a favourable impression on the attendants. At the conclusion of the address the cortege proceeded to the new burial ground, where, for the first time, a prayer was offered by a Unitarian Minister to the One God the Father, through our Lord Jesus Christ. The funeral was attended by many distinguished officers of the army and navy, some of whom, on the following day, waited on Mr. Taplin to request the publication of his address, to which he acceded. This service did much to soften the prejudices of many, and no difficulty has since been experienced by the Unitarian Minister in discharging the last and melancholy duties of sepulture.

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\* Fortunately for the cause of Religious Liberty in the Island of Jersey, Mr. Godfrey has been passed over in the recent appointment, and a Gentleman appointed who has already shown himself an enlightened, liberal, and charitable Christian,



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